A VVORKE FOR THE WISELY CONSIDERATE.

In three distinct Parts.

Very usefull for the present time.

1. *A primitive truth, which is, That Elders were the onely Bishops for the first hundred yeares after Christ.*

2. *An undoubted position concerning the worship of God, and all the parts thereof.*

3. *Certaine propositions concerning separation.*

1 Thess. 5. 21.

Prove all things: hold fast that which is good.

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OF ELDERS.

These were the Bishops, and none other, according to the Scriptures, for the first hundred yeares after CHRIST.

I. They are of great antiquity.

WE finde them named, and to have had a being in Christs Church at Jerusalem, *Act.* 11. 30. and 15. 6. and in other Churches elsewhere, *Act.* 14. 23. before the name of Bishop given to them, or any mention of them.

II. Their institution is divine.

These were set over their flocke by the Holy Ghost, *Act.* 20. 17, 28. And the Apostles themselves guided by the Holy Ghost, *ordained* them in every Church, *Act.* 14. 23. and appointed others to ordaine Elders in every City, *Tit.* 1. 5. where these Elders were wanting.

There is no such cleare and undoubted evidence in Gods Booke for such Bishops as

now be contended for, to make them to bee *jure divino*, as Elders be.

III. They and their name more of very high esteeme in the Apostles dayes.

1. *For the name of Elders*, Saint *Peter* pleased to call himselfe by the name of an Elder, 1 *Pet.* 5. 1. and so did Saint *John*, 2 *Epi.* 1. and 3 *Epist.* 1. Two most famous Apostles calling themselves Elders, and not Bishops, because the name of Elder was more famous and honourable as yet in their dayes, than the name Bishop. Yea Saint *Peter* speakes unto such as had the cure of soules, under the name of Elders, and not by the name of Bishops, 1 *Pet.* 5. 1. And so were the ordinary Teachers called commonly by Saint *Luke* everywhere in the *Acts*, Chap. 11. 30. and 14. 23. and 15. 4, 6. and 21. 18. and no where any of them, nor any other called by the name of Bishops, but in *Act.* 20. 28. and *Tit.* 1. 7. *Phil.* 1. 1. who were the very same with Elders, and none other, as shall be made apparent.

2. *For their place*, they are ever named as Elders, and not as Bishops, in the *Acts*, next after the very Apostles, when they be mentioned together, *Act.* 15. 4, 6, 22, 23. and 16. 4. and 21. 18. Saint *Luke* in all these places names no Bishops, either as yet they were not, or as yet he had not heard of them, or the Church had no use of them, or the name was

not

not become famous, or they were quite out of his minde.

IV. They then had great power and authoritie.

This appeareth thus,

I. They were Assistants with the Apostles in that holy Councell at Jerusalem: where

1. They are mentioned next the Apostles, *Act.* 15.

2. They with the Apostles received the informations made, vers. 4.

3. They with the Apostles considered of the matter to be debated, verse 6.

4. They sate with the Apostles, and heard the discussing of the controversie by *Peter*, and by *Iames*, verse 7. 14.

5. They with the Apostles made the Decrees for the Churches, verse 22, 23. and cha. 16. 4. and 21. 25.

6. They had with the Apostles the Holy Ghost for their guide, in making and sending forth their decrees, verse 28.

Lastly, their authority went along with the Apostles in dismissing the messengers sent forth with the decrees, verse 25. 27, 30.

If there had beene any Superiour Bishops to these, now had beene the time for them to have shewed themselves.

II. To these Elders were brought by *Paul* and *Barnabas* the benevolence of the Gentiles collected for the poore at Jerusalem, *Act.* 11. 30.

 III. To

III. To the Apostle Saint *James*, and to these Elders came Saint *Paul* and others with him, and declared to them what God had wrought by his ministery among the Gentiles, *Act.*21.18,19.

IV. These Elders did give advice to S. *Paul* what he should doe, and how he should demeane himselfe then at Jerusalem, who tooke and followed their councell; of so great authority was their judgement with him, *Act.* 21.22,23,24,26.

V. Note their speech unto Saint *Paul* at that time, who said of themselves with the Apostles, *Wee have written and concluded that the Gentiles observe no such things, &c. Act.*21. 25. By which words it is evident that their authority was very great.

V. They had the rule and government in the Churches.

In their hands ordinarily was the power of government Ecclesiasticall, when the Churches were established.

That the rule is in their hands is manifest.

1. The Apostle Saint *Paul* divided Christian beleevers into these two sorts.

Into such as had rule, } *Heb.* 13. 24.
And into such as were ruled, called Saints. }

Then he shewes in his Epistles who those were that then had rule in the Churches.

Those that preached the word to them, *Heb.*13.7. Those

Thoſe that watched over their ſoules, and were to give account for them, *Heb.* 13.17.

Thoſe that admoniſhed them, and laboured among them, 1 *Th.* 5. 12. in word and doctrine, 1 *Tim.*5.17.

Thoſe whoſe office was to feed the flocke of God, and to take the overſight of them, not by conſtraint, but willingly, not for filthy lucre, but of a ready mind, 1 *Pet.*5.2.

Theſe were over them in the Lord, 1 *Th.*5. 12. and theſe ſo feeding and ruling were the Elders, *Act.*20.17,28. 1 *Tim.* 5.17.

And theſe our Apoſtle required others to obey, and to ſubmit unto them, *Heb.* 13.7, 17. and to count them worthy of double honour, 1 *Tim* 5.17. and highly to eſteeme of them, 1 *Th.*5.13.

II. Saint *Peter* telleth us that theſe Elders whom he exhorted to feed the flocke, had the rule; for hee warneth them they ſhould not be Lords over Gods heritage, not over-ruling (as it is in the margine) but to be examples to the flocke, 1 *Pet.*5.3.

Whence it is cleare that the Elders had the rule, elſe what need had *Peter* to dehort them from lording over the people, if the rule and government had not beene in their hands? they might have ſaid (if any ſuch then had beene) the Biſhops have the rule, and not we,

warne

warne them to beware of lording, and overruling; but Saint *Peter*, it seemeth, knew of none such in his time, when he spake to the Elders.

III. It cannot be denyed but that there was a Presbytery or an Eldership, consisting of these Elders, to whom appertained the power of ordination and imposition of hands, 1 *Tim.*4.14.

The Apostles themselves ordained Elders, *Act.*14.23. *Titus* substituted by Saint *Paul* at Creet, ordained them, *Tit.*1.5. the Presbytery ordained and imposed hands, 1 *Tim.*4.14. But of Bishops, other than Elders, wee reade of none in all this time.

Thus wee see manifestly concerning Elders what the Scriptures witnesse in the first Churches plantation, for the space of the first hundred of yeares, when Elders ruled, and not Bishops other than Elders.

Let the truth prevaile, and be accepted of.

Of Bishops mentioned in the New Testament, and what understood by them.

That none may be deceived with the name of Bishops, these things are to be knowne.

I. That the name Bishop was given first by Saint *Paul*, which he gave to the Elders, and called them Bishops; for in *Act.*20. those Elders in verse 17. of that Chap. in verse 28. he saith the Holy Ghost hath made them Bishops, so the word is in the Greeke, and in Latine

Latine translations, in *Beza*, the Vulgar, and in *Erasmus*, but in our English is translated Overseers: So that Saint *Pauls* Bishops were one and the same in office and dignity: and therefore could not the one sort be over the other, being equalls, one and the same in office.

II. That it may appeare that a Bishop and Elder is one and the same,

1. A Bishop is mentioned but in the place of an Elder, and onely before a Deacon, *Phil.* 1.1. and therefore *Trem.* out of the Syriacke translateth the name Bishops by Presbyters, or Elders, and so *Chrysostome* on the text understands it.

2. When Saint *Paul* describes a Bishop to *Timothy*, first hee describes him by no other gifts, no other qualities, than belong to a teaching Elder: And then placeth him onely before a Deacon, as the onely next degree before a Deacon, 1 *Tim.* 3. 1——8. as being the same with an Elder, the Apostle knew none betweene a Bishop (in his sense) and a Deacon.

3. When he wrote to *Titus* to ordaine Elders, *Tit.* 1. 5. he describes to him what a one an Elder should be, whom he was to ordaine, under the name of a Bishop, verse 7, 8. now if a Bishop and an Elder had not beene one and the same in duty and office, the Apostle had not directed *Titus* what to doe concerning an Elder, when of purpose *Paul* wrote about

Elders, concerning their ordination: and not of any other function then; nor doth he set forth a Bishop to *Titus* by any other qualities than those which belong to a teaching and learned Elder, as he did in his Epistle to *Timothy*.

III. The name Bishop given by Saint *Paul* unto Elders, *Act.* 20. 17, 28. was not for any greater honour and dignity to them, and to set them above one another in power and ordination, and in power of jurisdiction: for,

1. He called them all equally together Bishops in that one City and Church of the Ephesians, *Act.* 20. 28.

2. He telleth them wherein they were to shew themselves Bishops, which was to feed the Church of God; but ordination and jurisdiction is not there meant by feeding, nor in 1 *Pet.* 5. 2. nor elsewhere in all the New Testament when it's spoken of Ecclesiasticall persons.

3. In describing to *Timothy* and *Titus* a Bishop, he mentions no power of ordination, nor power of jurisdiction, as properly belonging to a distinct office of a Bishop.

4. Saint *Peter* telleth us that Elders, called by Saint *Paul* ποιμένες, *Act.* 20. 28. were ἐπισκοπουντες, executing the office of Bishops, when *they did feed the flock of Christ*, 1 *Pet.* 5. 2.

So that indeed the name of Bishop is no name of a distinct office, and of another dignity

gnity from an Elder, but a name given to minde the Elders of discharging their duties, *in feeding the Church of God*; a name it was of duty onely, and not of a greater dignity, as erroneously is imagined: which errour is that which is the ground of so great contention about Elders and Bishops.

IV. There is no where (as of Elders) any mention of Bishops ordination, nor of their consecration: if their calling had differed from Elders, and beene so high above them, as is now claimed, who can truly suppose that it should have beene in deepe silence so passed over?

V. The office of a Bishop, as it is now stood for, is not of divine institution.

1. It is not an office that hath any warrant (we see) from Scripture.

2. It is most certaine, that God never ordained any such office in his Church, as could not personally be performed by him that was to undertake it, no instance can be given to the contrary.

3. The Bishops, which Saint *Paul* speakes of, were appointed to their flocke, to take the oversight thereof, and to feed it, *Act.* 20. 28. and were a degree onely above Deacons, *Phil.* 1. 1. 1 *Tim* 3. 1, 8.

4. The Postscripts to the second Epistle to *Timothy* and to *Titus* (so much alledged) are,

1. Apocryphall and false.

 2. Tho-

2. Thoroughly confuted by the learned, and not answered.

Of producing the Epistles of Timothy *and* Titus *for Diocesan Bishops.*

They who alledge for their standing, so much out of Saint *Pauls* Epistles to *Timothy* and *Titus*, proceed upon false grounds.

I. From their own usurpation of this their Episcopall authority, for having gotten the place, and doing what they doe, they falsely apply such texts in these Epistles, as they can writhe to serve their turne, as if *Paul* had written to *Timothy* and *Titus* for such Bishops as they be.

II. From what was immediately from the Apostles, and afterwards failing, and what came in after their dayes, and continued; for something may be truly divine, and Apostolicall, and immediate from the Apostles, and in practice in their dayes, and yet the course thereof after decay: and something onely humane and not from the Apostles immediately, nor in practice then, and yet the course thereof be long continued.

The instances for these two are the Elders and the Bishops.

I. In Elders, whom we see before clearly proved from Scripture, and their office, with their authority in the Apostles dayes when there were no Bishops, other than themselves, who yet in after times lost the high degree of their

their divine right by little and little, which is now restored to them in the Reformed Church.

II. In Bishops, which came in long after the Apostles dayes, by an humane ordinance, but being set up, hath long continued, and is defended therefore now as Apostolicall, albeit the dignity, as it is in force at this present, the holy and humble Apostles, and their immediate successours never knew of.

III. From false suppositions, out of their owne imagination, such be these.

1. That *Timothy* and *Titus* were in the Apostles dayes Bishops differing from Elders.

2. That they were by divine institution Diocesan Bishops.

3. That Saint *Paul* wrote to them his Epistles, as such Bishops, and how to behave themselves in their Episcopall authority, as a patterne to all such Bishops as should come after them.

4. That the things written in the first Epistle to *Timothy* serves their turne for their Episcopacy, when as yet *Timothy* was no Bishop, if ever any; and the latter Epistle of small use, when the Postscript saith hee was a Bishop.

5. That the things written to *Timothy* and *Titus*, could not be so truly applyed to Elders, the then Bishops, as to such succeeding Bishops, as they now strive for.

6. That there ever have beene immediately

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ately from the Apostles such Diocesan Bishops, and the same necessary, by divine right, to continue in his Church.

7. That there were in the Apostles dayes particular Churches, which did depend upon some one Church, as the Metropoliticall and mother Church, where one, as Bishop, was placed to have jurisdiction over those Ministers and Churches.

All these are but meere suppositions, and mens fantasies, and doe want sound proofe to make them good, which none have hitherto done; nor for any reason yet apparent from Gods word can they doe. Till which time we must hold the teaching Elders to bee the Bishops by Saint *Pauls* divinity, and not any other, but such as be of mans humane mention.

Of producing Revel. 2. 1. *for Diocesan Bishops.*

If any yet will produce the Angell of the Church of Ephesus, *Rev.* 2:1,2. which once a Doctor tooke for his text, to prove thence a Diocesan Bishop, let him please to consider, that nothing in that text affordeth any thing to prove any diocesan Bishop.

1. The name Angell proveth it not; a common name to every faithfull Messenger sent of God; as *Iohn Baptist* was, *Luke* 7. 27. or of men, as *Iohns* Messengers sent to Christ were called; where in such places the word Messenger and Messengers in the Originall

are

are Angell, and Angels; what force then can there be in the bare name of Angell to prove a distinction of offices here?

II. This Angell was not a Bishop of many Churches, but the Pastour of one Church, for he is said to be the Angell of the Church of Ephesus; now the flock and Church there was but one, *Act.* 20.28. and here hee is the Angell over one Candlesticke, *Rev.* 1.20. and 2.5. and not over Candlestickes representing Churches. Every Angell was fixt to his Church and Candlesticke mentioned in this Chapter and the next: And the very number of seven Churches and seven Angels implyeth the same; and therefore no Diocesan Bishops, such as ours be, who are all for jurisdiction without particular cure of Soules.

III. The word Church here hath beene translated by learned *Tindal* Martyr, and in our old Church Bibles heretofore by the name Congregation, as noting a particular Church, and as wee may say a Parochiall Church. And it is well knowne that *Eusebius* called the Church of Ephesus the Parish of Ephesus, and so other Churches in other Cities; as the Parish of Alexandria, Hierapolis, Sardis, &c. cited by one, concealing his name, who answered Do. *Downhams* Sermon, pag. 67, 68.

IV. Nothing is here spoken of this Angells commendation, and practice, which belongeth not to every faithfull Minister and

Pastour

Paſtour of Chriſt; as to worke, to labour in his function, to bee patient, and yet not ſuffer the evill, and to try falſe Teachers, and not to faint; what is all this to prove a Dioceſan Biſhop, or one man in dignity over another?

V. If this were a Dioceſan Church, ſo were the other ſix, for no more can bee ſaid for this, than for them; but there were alſo other famous Churches in Aſia beſides theſe, as at Derbe, Lyſtra, Iconium, Antioch in Piſidia, Perga, Coloſſe, Hierapolis, and Troas; were theſe Dioceſan Churches? It reſts to be proved. If all were, then were there ſo many mother Churches, if we ſpeake, as now we hold Dioceſan Churches: But mother Churches we in Scripture reade of none but two, the Heavenly Jeruſalem from above, *Gal.* 4. 26. and the Helliſh mother of Harlots here below, *Rev.* 17. 5.

VI. The ſcope of Chriſts writing by *Iohn* to theſe ſeven Churches, was not to ſet out the dignity of theſe Angels, as having power over their Brethren: but myſteriouſly to ſet out the ſeven-fold ſtate of Chriſts Church unto the end, in theſe ſeven Churches, as Chriſt himſelfe witneſſeth, *Rev.* 22. 16.

VII. The naming of onely one Angell, cannot inferre that he was there over others, as a Dioceſan Biſhop: But it argueth his authority in his owne Charge, as a Paſtour over his flocke: for Chriſt ſpeaketh to him concerning himſelfe, and what happened within his

his owne Congregation: as hee speaketh to every of the rest of the Angels touching themselves, and those things within the compasse of their owne Parishes and people.

VIII. Grant that in those times in great Cities, there might be many Congregations, and so many Elders to instruct them, yet might not at the first these Congregations be so many distinct Parishes, under so many Pastours, but all make one Church, as thousands did in Jerusalem, which was but one Church, *Act.* 2. 47. and 8. 1. So might it bee here at Ephesus, one Church and many Elders, *Act.* 20. 17, 28. over which Church might be one Pastour, and the rest assistants with him, and he no Diocesan Bishop: which wee here in England have some likenesse of. For there be Parishes so wide, as there bee in some two, three, foure Congregations, in some tenne, or twelve, as in Hallyfax, in Kendall, all under one Pastour, whether a Rector or Vicar in the chiefe Church, the rest being under him, all making but one Parish, and the Ministers in those Congregations, are as his assistants, called Curats; yet such a Parson or Vicar is no Diocesan Bishop.

By all these reasons it appeareth, that from this text of *Rev.* 2. 1. a Diocesan Bishop hath no footing.

Of producing humane testimonies for Diocesan Bishops.

I. It is cleare from holy Writ, that no humane

mane testimony can be produced to reach into the first hundred of yeares under the Apostles, as all may see that will see.

II. It is also confidently avouched by very learned and godly men, that within the next hundred of yeares, (wherein some of the Apostolicall men lived, which knew some of the Apostles) Bishops Diocesan there were none, nor Lords over their brethren.

III. That such testimonies as be brought from the Apostles dayes, to advance Bishops over Presbyters, are mistaken, as the testimony of *Clemens*, and the places quoted out of other Authours are suppositions, and none of theirs, as those quotations so much made of by Bishop *Hall*, in his late published booke for Bishops Diocesan to be *jure divino*.

IV. That the common testimonies produced for Bishops, are all of them such as lived not within the first 2. yeares.

V. That if any speak of such Bishops within that space, they, from their owne times wherein they wrote, suppose Bishops to bee such, from the Apostles dayes, and so beguiling themselves, they deceive their uncautelous Readers, and doe maintaine an errour, contrary to the Apostolicall writings.

O God give thy truth acceptance in the hearts of thy people.

A Position seriously to be considered of.

We may not doe any necessary thing in and about the worship and service of God, which hath not some warrant from his written Word.

NAturall reason leadeth us unto this, to doe Gods service, and what may further it, after the will of God, as speaketh the Heathen King, *Esdr.*7.18.

II. Wee are forbid to turne to the right hand or to the left, *Deut.*5.32. and 18.14. *Ios.* 1.7. *Pro.*4.27. for to turne to either side is evill, and there is a word to prevent it, *Esai.* 30.21. even the written word, *Ios.*23.6. which is, when wee doe according to the Law, *Ios.* 1.7.

III. We are forbidden either to adde to that which God commandeth, or diminish from it, *Deut.*4.2. and 12.32. for to adde to it, were to argue Gods word of insufficiency, and to diminish from it, of superfluity, for which he will reprove us, and wee shall bee found lyars, *Pro.*30.6.

IV. The Lord loth reject in his service what he *commandeth not*; *Lev.*10.1. *Ier.*7.31. and *speaketh not of* unto us, *Ier.*19.5. Yea to observe Gods ordinance, not *in such sort* as is written, or *otherwise* than is written, is not without fault before God, and pardon to be

asked for the same, 2 *Chron.* 30. 5. 18.

V. The ancient people of God, after that the Scriptures were written, were tyed to the word written, *Ios.* 1. 8. and 23. 6. 2 *King.* 17. 36. and not to go aside from any of his words, *Deut.* 28. 14. 2 *Chron.* 33. 8. *Num.* 15. 24. and 9. 3, 4. and they did as it was written, 2 *King.* 23. 3. *Act.* 24. 14. *Esdr.* 3. 4. 2 *Chron.* 30. 16. 1 *Chron.* 16. 40. 2 *Chron.* 35. 12. *Esdr.* 6. 18. *Neh.* 8. 15. and why ought we not now to doe so? wee have all that they had written, and more also for our direction.

They then were urged to the Law, and to the Testimony (the booke of the Lord, *Esai.* 34. 16. the holy Scriptures) according to which if they spake not, it was because there was no light in them, *Esai.* 8. 20. And our Saviour sent his hearers to the Scriptures, *Iohn* 5. 39. and so did Saint *Peter*, as to a sure word, 2 *Pet.* 1. 19—21.

VI. To doe any thing without the word, in our immediate service to God, is sinne, for it is ἀνομία, transgression, 1 *Iohn* 3. 4. it is non *filium non sequi*, it is without faith in us, which requireth a word, and if it bee not of faith, it is sin, *Rom.* 14.

VII. In time of the Law for building the Tabernacle was a patterne given from heaven, *Exod.* 25. 9. so for building the Temple, God shewed to *David* the patterne, 1 *Chron.* 29. 9, 19. which *Salomon* did exactly follow, 1 *King.* 6. 38. and when the Temple was to

be

be re-builded, the patterne, forme, and fashion was given to *Ezechiel* to shew the people, *Ezech.* 43. 10, 11. The Lord left nothing for *Moses*, *David*, or *Salomon*, nor for the people to devise neither in nor about the Temple, after the Tabernacle which they had seene, nor the re-edifying of the Temple after the frame of the Temple, which many returning from captivity had seene, *Esdr.* 3. 12. but God himselfe would direct them in every thing. Now these were types of the true Church of Christ, to be framed after Christs will wholly and in al things, as it was in the Tabernacle and Temple, with all the appurtenances thereunto belonging.

VIII. The Scriptures are fully written now, and propounded to us as a perfect rule for all doctrine, for all reproofe, for all correction, for all instruction in righteousnesse, so that there is no doctrine to bee propounded, but warrantable by Scripture, nothing to bee reproved for a vice, nor any thing condemned for error, but by Scripture: nor any thing allowed for a vertue, but what holy Writ approved, 2 *Tim.* 3. 16. That so by holy Scriptures the man of God (every godly Minister of Christ) may be perfect, throughly furnished (or perfected) unto all good workes, vers. 17.

This being so, holy men of God (as all true Pastours of Christ ought to bee) should rest with the Scriptures, and make them their only

guide in every thing in Gods worship, being for an immediate service unto him.

IX. If all divine service, and all and every part be set downe, and to bee learned out of the holy Scriptures, then may we not erre from them, but take them as a perfect direction for all Gods service, else to what purpose did God so particularly take care to direct us therein? This were to despise his wisdome, and prefer our thoughts before it.

Assemblies they had, places of serving God *before the Law*, *Gen.* 4.3. and 12.7,8. and 13.4,18. and 21,33. and 26.35. and 28.22. with Gods approbation, *Gen.* 35.1,3,14,15. *under the Law* they had, before the building of the Tabernacle, holy Convocations, *Exod.* 12,16. then the Tabernacle, and afterwards Synagogues, *Psal.* 74.8. *Act.* 15.21. the places of the Assembly, *Lam.* 2.6. and Sanctuaries of Israel, *Amos* 7.9. and the Temple; *under the Gospel* they had their meetings and Assemblies, *Mat.* 18.20. where the people met together in one place, *Heb.* 10.25. *1 Cor.* 11.18. *Act.* 16.13.

In these Assemblies the parts of the service is set downe.

I. Concerning publique prayer.

And herein we are taught,

1. Who must utter the prayer, the Priests, *Aaron*, *Num.* 6.23. *Esra* cap. 9.5,6. and 10.1. *Neh.*

*Neh.*8.6. and ſo commanded, *Ioel* 1. 14, 15, 20. and 2.17. *Hoſ.*14.2.

2. To whom to pray, to God, *Gen.* 4. 26. and 12.8. and 21.33. 1 *Sam.* 12.18. 1 *King.* 18.36. *Act.*4.24. and 16.25.

3. For what, for ſuch things as were ſutable to the occaſions, and agreeable to Gods will, *Eſdr.*9.6—15. *Neh.*9. *Ioel* 1.15. and 2. 17. *Act.*1.24. and 4.24.30. and 8.15.

4. The manner, with one accord, *Act.*1. 14. out of a pure heart, 1 *Tim.*2.2. fervently, *Iam.*5.16,17. *Col.*4.12. earneſtly, *Luke* 22.24 with unexpreſſable grones, *Rom.*8.26. and in the Holy Ghoſt, *Iude* 20. without wrath or doubting, 1 *Tim.*6.8. and without vaine babling, *Mat.*6.7.

5. The geſture, with reverent kneeling, *Act.*20.36. and 21.5.

For Reading.

1. The matter, the holy Scriptures, *Deut.*12 *Nehem.*8. *Act.*13.15. and 15.21. *Col.*4.16. 1 *Theſ.*5.27.

2. The manner, diſtinctly, *Neh.*8.8.

3. The perſons which read were *Moſes*, extraordinarily, *Exod.*24.7. and *Ioſiah*, 2 *Chron.* 34.30. ordinarily, the Prieſts and Levites, *Neh.*8.8.

4. The geſture uſed of the Reader, was to ſtand up, *Neh.*8.4.8. and 9.3. *Luke* 4.16.

5. The end, *Deuteronomy* 31.12. to learne

to

to feare God, and to obſerve his words.

For Singing.

1. The matter was called Songs of Sion, the Lords ſong, *Pſa.*137.2. as thoſe of *Davia*, *Pſal.*92. and 105. 1 *Chron.*16.7. and the reſt of his Pſalmes, ſo of *Aſaphs*, *Heman*, and *Iedithun*, Pſalmes, and Hymnes, and Spirituall Songs, *Eph.*5.19. *Mar.*14.26. Mat.26.30. *Coloſ.*3.16.

2. The manner, with a joyfull noiſe, *Pſal.* 95.2. and aloud, *Pſal.*81.1. with melody and grace in the heart, *Eph.*5.19. *Col.*3.16. with the Spirit, and with underſtanding.

3. To whom, to the Lord, 2 *Chron.*20.21. *Pſal.*95.1. *Eph.*5.19.

4. Who were to ſing; ſome chiefe one to beginne, ſo the titles of the Pſal. 140. and divers other titles, ſuch as taught to ſing, 1 *Chro.* 15.22,27. 2 *Chron.*23.13. and them ſet over them for ſong, 1 *Chron.*6 31. 1 *Chron.* 15.13, 2 *Chron.*29.28. the reſt all together in Chriſts time, *Mar.*14.26. and the Apoſtles dayes, *Coloſ.*3.16.

5. The end, to praiſe and give thankes to the Lord, 1 *Chron.*16.7. *Ier.*20.13. 2 *Chron.* 5.13. to admoniſh and teach one another, *Col.* 3.16. and themſelves, *Eph.*5.19.

For Preaching.

1. The Preacher was a Prieſt or Levite, *Deut.*

Deut. 33.10. *Lev.* 10.11. 2 *Chron.* 15.3. and 17 8,9. and 30.22. and 35.3. *Malach.* 2.7. and under the Gospell after Christ, the Apostles, *Mat.* 28.19,20. the Evangelists, Pastours and Teachers, *Eph.* 4.11,12,13. such as are sent, *Rom.* 10.15.

2. He had a Pulpit to be higher than the rest, *Neh.* 8 4,5. the gesture, standing, verse 4. *Act.* 13.16. and 17.22. though Christ sate sometimes, and stood sometimes, but it seemeth the Jewish Doctours did sit, *Mat.* 23.2.

3. Having opened the booke, all the people stood up, and he blessed the Lord, and all the people answered Amen, Amen, with lifting up their hands, bowing their heads, worshipping the Lord with their faces towards the ground, *Neh.* 8.6.

4. The matters to be taught, were the Statutes of the Lord, *Deut.* 10.11. his Judgements and his Laws, *Deut.* 33.10. the Law of *Moses*, *Neh.* 8.1.7. what God commanded, *Ezr.* 7.34 the good knowledge of the Lord, 2 *Chron.* 30. 22. the good and the right way, 1 *Sam.* 12.23. and to this are we now tyed, to teach whatsoever Christ hath commanded, *Mat.* 28.20. the word of the Lord, 2 *Tim.* 4.2. *Act.* 18.11. the things of the Lord, *Act.* 18.25. the Gospel, *Mar.* 16.15. all the counsell of God, and what is profitable, *Act.* 20.20,27. and this the people are to receive and observe, *Act.* 10.33.— *Deut.* 5.27.

5. The manner is, by either expounding

the words as they read it, *Neh.*8.8. or reading a text, and so preaching upon it, as our Saviour did, *Luke* 4.17, 21. the Apostles usually tooke no text, but spake as occasion offered it selfe, as *Peter*, *Act.*10.34. and Saint *Paul*, *Act.* 13.16,17.

But in expounding and preaching it was with such plainnesse, as they caused the people to understand, *Neh.*8.8. and spake with authority, *Tit.*2.15. and with command, 1 *Tim.* 4.11. in demonstration of the Spirit, and not with the enticing words of mans wisdome, 1 *Cor.*2.4.

6. The end, to work conversion and grace in the hearers, *Ier.*23.22. *Act.*16.18. 1 *Cor.*14. 26. to save themselves and those that heare them, 1 *Tim.*4.16.

7. When the Sermon was ended we finde that the Apostle prayed, *Act.*20.36.

Lastly, this preaching was constant every Sabbath day, *Acts* 15.21. which text is abused to prove reading to be preaching, but the plain grammaticall construction of the Greeke text overthroweth the falsity thereof, and discovereth the truth of preaching, when the Scriptures were read.

For administring the Sacrament of Baptisme.

1. The persons to baptized are set downe, *Mat.*28.19. 1 *Cor.*1.16.

2. The persons of yeares to bee baptized, are noted to be such as beleeve, *Mat.* 16.16 *Act.*16.31,33. and 8.37. and repent, *Act.*2.38.

and

and children of *Abraham* are in the same Covenant with him, and by vertue thereof children are to be baptized of parents called, *Gen.* 17.7. *Act.* 2.39. and 16.33.

3. The forme of words is set downe by Christ in baptizing any, *Mat.* 28.19.

4. The manner, in calling upon the name of the Lord, *Act.* 22.16.

5. The end, for remission of sins, *Act.* 2.38. and 22.16.

For administring the Lords Supper.

1. We have the institution, *Mat.* 26.26, 27, 28.

2. The externall elements, bread and wine, *Mat.* 26.26, 27.

3. The manner of delivering it, *Mar.* 14. 22, 23.

4. For what end, *Luke* 22.39. 1 *Cor.* 11. 24, 25, 26.

5. Who are to receive it, 1 *Cor.* 11.28.

6. The time, at first in the evening, *Mat.* 26. 20. 1 *Cor.* 11.23. and after on the first day of the weeke, *Act.* 20.7. what time of the day is not noted.

7. The gesture, the same which is used in receiving the Passeover, *Mat.* 26.20, 26, 27.

By these we see the Scriptures sufficiency, to direct fully in every thing, in and about Gods worship and service.

X. God is so farre from giving man liberty in substantiall things, or circumstantiall necessaries, that he tyeth us to certaine rules in

things of their own nature meerly indifferent.

The rules are these for the use of things indifferent.

1. That they make for peace with the members of the Church, *Rom.* 14.19.

2. That they serve for the edifying and building up one another, *Rom.* 14.19. and 15. 2. 1 *Cor.* 10.23.

3. That they be lawfull with expediency, lawfull and profitable, 1 *Cor.* 6.12. and 10.23.

4. That decency and order bee observed, 1 *Cor.* 14.40.

5. That they tend to, and make for the glory of God, 1 *Cor.* 10.32.

6. That they give no offence, 1 *Cor.* 10.32.

7. That they be not as a stumbling blocke, or an occasion to others of falling, *Rom.* 14.13

1. These rules bind as they be Apostolical.

2. They are all of them to bee considered, being all of like authority, equally needfull.

3. The breach of them is against charity, *Rom.* 14.15.

4. Saint *Paul* was carefull for offending in things indifferent, 1 *Cor.* 8.13. who giveth us strong reasons why wee should bee carefull herein.

1. Because else we wound the conscience of our brother, 1 *Cor.* 8.12.

2. We destroy him for whom Christ died, *Rom.* 14.

3. We sin against Christ, 1 *Cor.* 8.12. and what greater evill can wee doe in matters seeming

seeming to be of so little moment?

From all that hath beene said, it is manifest, that we must have warrant for every thing in and about Gods worship, which warrant may be observed,

From some precept affirmative, commanding what to doe; or from some exhortation concerning Gods service; or from some prediction of the worshippers of God; or from some promise to true worshippers of God; or from the description of such, and the praises of them; or from their examples; or from some speeches uttered of themselves, as in *Esai.*38.3. *Act.*24.14. *Psal.*5.7. *Phil.*3.3. which may bee an exposition of such a commandement:

Or from some precept negative, from dehortations, threats, or reproofes: as *Iob.*4.22. *Ier.*7.10. *Esai.*29.13. and 1.12. *Mat.*6.7. and punishments of false worshippers.

Lastly, this warrant may be found in Scripture, either in expresse termes, or by a necessary deduction, for every necessary thing in and about Gods worship. To conclude:

The Lord doth take away whatsoever is in man, or may be thought by man, to bee warrant for his worship, without his written word.

1. *Mans wisedome:*

For it is enmity with God, *Rom.*8.7.

In and about Gods worship mans thoughts are vaine, 1 *Cor.*3.20. and he becommeth a foole, *Rom.*1.22.

2. *We may not doe*

What seemeth right in our owne eyes, *Deut.*12.8.

Wee may not seeke after our owne hearts and eyes, *Num.*15.39.

We may not chuse our owne wayes, *Esai.* 66.3.

3. Will-worship, though in great shew of humility, is condemned, *Col.*3.

4. Our owne workes and inventions, *Psal.* 106.39.

5. Traditions of men, *Mar.*7.9. *Ezech.*20. 18. *Mat.*15.2,3,6. *Col.*2.8.

6. Counsell of State, this brought Israel to idolatry, 1 *King.*12.28. 2 *Chron.*25.16.

7. Bare custome, for 19. Kings reignes, custome for the worship at Dan and Bethel, might have beene alledged from *Ieroboam* to *Hoshea.*

8. Commandements of men, *Hos.*5.11. *Amos* 4.4. *Mat.*15.8. *Mar.*7.7. *Col.*2.22. *Tit.*1.14

9. The doctrine of great Churchmen, though commanded by authority to bee received; wee may not thinke of them above that which is written, 1 *Cor.*4.6. to leave the Scripture to follow them: the doctrine may be of the devill, 1 *Tim.*4.1. the doctrine of the Scribes and Pharisees may bee such as we are to beware of as leaven, *Mat.*16.12. and wee are allowed to try the spirits, 1 *Ioh.*4.1. *Act.* 17.11.

10. A spirit, word, or letter, not agreeing

with

with Gods word: for,

Thus false Prophets seduced the people, *Lam.*2.14. *Ezec.*13.3. *Ier.*14.13,15. and 23. 26,27. and 29.25. *Mic.*3.5.

Thus in the Apostles dayes some did seek to deceive, 2 *Thess* 2.2.

11. Good intentions not warranted by the word, as may be seene in the act of *Vzzah*, 2 *Sam.*6.7. where it is called an error, or rashnesse. So in carrying the Arke, and not therein seeking the Lord after a due order, 1 *Chro.* 15.13. In *Sauls* offering sacrifice, 1 *Sam.*13.9, 13. In *Vzziah* attempting to goe into the Temple to burne incense, 2 *Chron.*26.16. because it appertained not to *Saul*, nor to *Vzziah* so to doe. The good and praise-worthy intention of *David* to build the Lord an house with *Nathans* approbation, yet was it not accepted of the Lord, to give him way to fulfill his intention, because God had not before declared his will herein, 2 *Sam.*7.2,3,5,7.

What may seeme very fitting in mans wisdome, without his word, God is pleased to crosse it? as for instance, in building an Altar unto the Lord, in mans reason it would seeme very fit to build it of hewne stones, and not of whole and undressed stones; yet God alloweth of this, and disalloweth the former, till he gave a word for it, *Exod.*20.25. *Deut.*27.5. which *Iosuah* observed, *Ios.*8.30,31. but an idolatrous *Achaz* followed his eyes and wicked

lked fantasies, in the beauty of an Altar, 2 *Kin.* 16.10.

Lastly, that we doe not vary from the Scriptures, in and about Gods worship, let us consider,

1. What bred the Popish Superstition and idolatry, but not cleaving to the word?
2. What hath beene, and is the cause of division and contention in our Church, but about ceremonies, formes, gestures, and manner of government, not following the Lords word, and his heavenly wisedome herein?

Weigh well, and consider, and the Lord give us understanding in all things.

Amen.

Certaine

Certaine Propoſitions gathered out of Maſter *Ch.* his Booke, approved by very learned Divines, and printed by the allowance of authority.

I. Concerning a Church.

His firſt edition. Fol. 277. ſect. 61.

I. IF any Church retaining the foundation builds hay or ſtubble upon it, and beleeving what is preciſely neceſſary, yet erres ſhamefully and dangerouſly in other things very profitable.

1. There is no reaſon why ſuch a Church ſhould pleaſe her ſelfe too much for retaining fundamentall truths, while ſhee remaines ſo regardleſſe of other truths.

2. Who is there that can give her ſufficient aſſurance, that the neglect of ſuch truths is not damnable?

3. Who is there that can put her in ſufficient caution, that theſe errours about profi-

table matters may not (according to the usuall fecundity of errour) bring forth others of an higher quality, such as are pernicious and pestilent, and undermine by secret consequences the very foundation of religion and piety?

4. Who can say that she hath sufficiently discharged her duty to God and man by avoyding onely fundamentall heresies, if in the meane time shee bee negligent of others, though not plainly destroying salvation, nor doe immediately damne, yet doe

Obscure and hinder the way to salvation? Are causes and occasions that many men run the way of Christian piety more remisly than they should, many to deferre their repentance, many to goe on securely in their sinnes, and so at length are damned by meanes and occasion of these errours.

Fol. 277. If such errours as these any Church should tollerate, dissemble, suffer them to reigne, neglect to reforme, not permit them to be freely (yet peaceably) opposed and impugned.

1. She hath not sufficiently discharged her duty to God and man.

2. Not with due fidelity dispensed the Gospel of God.

But if these errours bee taught by her; commanded to be taught: If shee thunder her curses against those, and will not beleeve them,

rave,

rave, rage, and persecute them, &c.
It is to be feared, that from such a Church (though it hold no errour unconsistent with Salvation) the Candlestick of God is either already removed, or will be shortly.

But though this happen not, yet,

What mortall man can secure us, that a wretchlesse supine negligence, manifest contempt, dissimulation, opposition, oppression of them, may consist with Salvation?

II. *Concerning particular persons keeping communion in a Church.*

Man cannot bee obliged by man, but to what either formally or virtually hee is obliged by God, for all just power is from him. Answer to the Preface. Fol. 17.

God, the eternall truth, neither can nor will oblige us to beleeve any the least, and the most innocent falshood, to bee a divine truth, that is to erre, not to professe a knowne errour, which is a lye. Ibidem.

If any man be betrayed into, or keepe in any errour, by a sinne of his will, such errour is (as the cause of it) sinfull and damnable. Answ. to the preface. Fol. 21.

If a man be negligent in seeking truth, unwilling to finde it, and will not, his case is dangerous, and without repentance desperate. Fol. 24.

God is infinitely just, and therefore is to be feared that he will not pardon them, who Fol. 275.

Fol. 275. sect. 58. may easily come to the knowledge of the truth, and either through pride, or obstinacy, or negligence will not.

Fol. 267. sect. 38. In whom either negligence or pride, or worldly feare, or hopes, or some other voluntary sinne is the cause of their ignorance, the heavieſt sentence will not bee too heavie upon them.

Fol. 278. sect. 52. Christ hath forbidden us under paine of damnation, to professe what we beleeve not.

Fol. 277. sect. 60. To professe and vow by oath what we beleeve not, were without question damnable, and for our dissimulation, hypocrisie, perjury, might certainly be condemned to hell.

To resist the known truth, and to contemn in the profession of known errors & falshoods is certainly a capitall sin and of great affinity with the sinne that shall never be forgiven.

Fol. 282. sect. 70. Gods will is that we offend all the world, rather than sin in the least matter.

Fol. ibid. Certainly it is not his will that we should erre with the Church, or that wee should against conscience professe the errours of it.

Fol. 283. sect. 72. It is better to go to Heaven by divers waies, or rather by divers paths of the same way, than in the same path to goe on peaceably to Hell.

Fol. 306. sect. 105. For a man to tell a lye, especially in matter of Religion, cannot be but damnable, much more to goe on in a course of lying, by professing to beleeve those things divine truths, which

which he verily beleeves to be falſhoods and fables.

An honeſt man ought to obey his rightly-informed conſcience, rather than the unjuſt commands of his tyrannous ſuperiours. Fol. 306. ſect. 105.

For (it is pronounced by our Adverſaries) that they which diſſemble againſt our conſciences, or externally deny that which they know to be true, profeſſing one thing and beleeving, are a damned crew of diſſembling Sycophants. Fol. 304. ſect. 104.

For humane violence may make men counterfeit, but cannot make them beleeve; and is therefore fit for nothing but to breed forme without, and Atheiſme within. Fol. 297. ſect. 94.

May not every one ſay this truth of himſelfe, as doth the Authour? If I did not finde in my ſelfe, a love and deſire of all profitable truths; If I did not put away idleneſſe and prejudice, and worldly affections, and ſo examine to the bottome all my opinions of divine matters, being prepared mind to follow God, and God onely, which way ſoever hee ſhall lead me; If I did not hope, that either I doe, or endeavour to doe theſe things, certainly I ſhould have little hope of obtaining Salvation. Fol. 278. ſect. 61.

III. Concerning ſeparation from a Church.

Not every ſeparation, but onely a cauſleſſe ſeparation from the externall communion of any Church is the ſin of Schiſme. Fol. 264. ſect. 30 and 274. ſect. 56.

Fol. 284. sect. 74. They are no Schismatickes, who have just, great and necessary cause to separate; who joyne not with their separation, an uncharitable damning of all those from whom they do divide themselves.

Fol. 271. sect. 51. If we can convince the Church of errours, and corruptions, professed and practised in her communion, then we cannot be Schismatickes for refusing to joyne with her in the profession of those errours, and the practice of those corruptions; for there is no necessity to communicate with true beleevers in wicked actions; nay, there is a necessity herein to separate from them.

Fol. 266. sect. 36.

Fol. 276. sect. 59. It is no Schisme to forsake their communion, where I must professe my selfe to beleeve that which I doe not beleeve.

Fol. 285. sect. 78. We may without all Schisme divide from that Church which erres in any point of faith fundamentall, or otherwise, if she require the profession of this errour among the conditions of her communion.

Answ. to the preface. fol. 17. The Schisme lyeth upon her, for making our separation just and necessary, by requiring unnecessary and unlawfull conditions of her communion.

Fol. 278. sect. 62. We are obliged by Christ under paine of damnation, to leave that communion, in which we cannot remaine without this hypocriticall profession of those things which we are convinced to be erroneous.

The

The impoſing upon men under the paine of excommunication, a neceſſity of profeſſing knowne errours, and practiſing knowne corruptions, is a ſufficient and neceſſary cauſe of ſeparation from them, who will not reforme themſelves, but as much as in them lyes, hinder others from doing ſo. Fol. 132. ſect. 11. Fol. 272. ſect. 53.

The communion of any Church is to bee forſaken, when ſhe exacts either a diſſimulation of unfundamentall errours obnoxious, or a profeſſion of them againſt the dictate of conſcience, if they be meere errours, rather than the ſin of hypocriſie to be committed.

Neither for ſin nor errours is a Church to be forſaken, if ſhe doe not impoſe and enjoyn them; but if ſhe do, we then muſt forſake men rather than God, leave the Churches communion rather than commit ſinne, or profeſſe knowne errours to be divine truths. Fol. 281. ſect. 68.

Whoſoever is convinced in conſcience, that any Church erres, is bound upon paine of damnation to forſake her in her profeſſion, and practice of thoſe errours. And the reaſon is, Fol. 304. ſect. 104.

Becauſe otherwiſe we muſt profeſſe, that we beleeve not, and practiſe what we approve not; but ſo diſſemble we may not, under pain of damnation.

If a Church ſuppoſed to want nothing neceſſary, requires mee to profeſſe againſt my conſcience, that I beleeve ſome error, though never Fol. 305. ſect. 104.

In the end of the pref. and answer to the motives.

never so small and innocent, which I doe not beleeve, and will not allow me her communion, but upon this condition, in this case the Church for requiring this condition, is schismaticall, and not I for separating from the Church.

If in all these things this man hath delivered truths, it concerneth every man to seeke for good satisfaction to his owne soule concerning our Churches worship, government, and manner of both. It is fearfull to dally with God and a mans owne conscience, to be in judgement led captive by only feare of authority, is to feare man before God.

To follow others going before us, without good reason, is brutish. I shall rest, as a man on sound reason, and as a Christian upon the divine word of truth, for this satisfies a peaceable Spirit led with understanding, and not with imagination.

FINIS.

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